

On the Formation of Bodhisattva Thought in the Vows of the *Dà āmítuó jīng**

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Abstract

The purpose of this paper is to discuss the formation of bodhisattva thought in the vows of the *Dà āmítuó jīng*, focusing on vows 5-7. This discussion is approached from four perspectives. First, I begin with a brief treatment of the special terms in the *Dà āmítuó jīng*. Second, I discuss the formation of the 7th vow of the *Dà āmítuó jīng* by a comparative study between this vow and its equivalent in other versions. Third, I analyze the formation of the 6th vow of the *Dà āmítuó jīng*. Finally, I discuss the formation of the 5th vow of the *Dà āmítuó jīng*.

Key-words: bodhisattva thought; do good deeds; cultivate the bodhisattva path to perfection; ascetic precepts; rebirth in Amitābha's Land.

Introduction

This paper addresses the formation of the bodhisattva doctrine in the vows of the *Dà āmítuó jīng* 大阿彌陀經 (T362, or *siglum*: 大阿), the oldest version of the Larger *Sukhāvatīvyūha*, on the basis of terminology. There are three difficulties relating to the question of the formation of the earliest version of Pure Land sutras: (i) the paragraphs on the “Five-Evils”; (ii) the Dharmākara Story in the *Dà āmítuó jīng* which is much different from the one in the other versions of this sūtra; and (iii) the twenty-four vows in the two earliest versions of the Larger *Sukhāvatīvyūha*. The first two questions have been discussed in my previous papers,⁽¹⁾ this paper will focus on the formation of some important vows of the *Dà āmítuó jīng* related to the special terms of the Six Perfections (see below). In the extant seven versions of the Larger *Sukhāvatīvyūha*, only the two earliest versions include twenty-four vows⁽²⁾ which show significant differences between them. The most significant problem, however, the formation of the two versions of the twenty-four vows, remains a mystery. The intention of this paper is to make some progress in this regard.

1. Some special terms in the *Dà āmítuó jīng*

It is commonly believed that: (i) the formation of the vows of the Larger *Sukhāvatīvyūha-sūtra* evolved from the first twenty-four vows in the *Dà āmítuó jīng*, to the second twenty-four vows in the *Píngděngjué jīng*, and then to the forty-eight vows system in the Later Recension of the Larger

Sukhāvāṭīvyūha-sūtra; and (ii) the Amitābha vows in the *Karuṇāpuṇḍarīka-sūtra* are derived from the system of forty-eight vows of the Larger *Sukhāvāṭīvyūha-sūtra*. However, according to my recent papers, it is unlikely that the two hypotheses, which are commonly believed in the field, are correct (see XIAO 2014). Accordingly, it is necessary to reconsider the two versions of the twenty-four vows in the Early Recension of the Larger *Sukhāvāṭīvyūha-sūtra*. I have previously claimed that some special terms (see XIAO 2012a pp.30–31; and 2012b p.104) corresponding with the “Cultivation of the Bodhisattva Path to Perfection”, which may help us to better understand the formation of this version, have been consciously highlighted in the *Dà āmítuó jīng*. These special terms have the following features: (1) All of them frequently appear in the *Dà āmítuó jīng*, but they unexpectedly disappear in subsequent versions, especially in the extant Sanskrit one. (2) Not only these terms, but their synonyms and antonyms repeatedly appear in this version, and they do not have a counterpart in the extant Sanskrit version. (3) These terms also repeatedly appear in the paragraphs on the “Five-Evils”, which were certainly created by the translator of the *Dà āmítuó jīng*. (4) Many of them have a close relationship with the “Cultivation of the Bodhisattva Path to Perfection”, as one of the Six Perfections. (5) Many of them appear in the same contexts or paragraphs which do not have a counterpart in the Sanskrit version. (6) Practically none of these terms have been discussed by scholars. A detailed study based on this point is in preparation. Some of these special terms appearing in the vows of the *Dà āmítuó jīng* are summarized in the following table:

Table 1⁽³⁾

The Special Terms Related to the Six Perfections	The Corresponding Vows in the <i>Dà āmítuó jīng</i>	Number of occurrences in the <i>Dà āmítuó jīng</i>
作善 ⁽⁴⁾ (布施)	5-6, 22, and 24 vows	42 times; (布施 : 8times, 施 : 24times)
行 (作) 菩薩道 (奉行六波羅蜜)	7 vow	8 times; (奉行六波羅蜜 : 2 times)
智慧 (愚痴, 瞋怒)	7, 18, 22, 23 vows; (愚痴, 瞋怒 : 11 vow)	43times; (愚痴, 瞋怒 : 12 times)
戒 (經戒, 齋戒清淨)	5–7 vows	28 times; (經戒, 齋戒清淨 : 11 times)
一心 (坐禪)	7, 10, 19, 20 vows	19times; (坐禪 : 8 times)
化生	The 2nd vow	16times (Not corresponding with those in the versions of the Later Recension)

忍辱（無相嫉憎）	12 vow	4times（嫉憎：4 times）
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What I would like to discuss below is based on these special terms above in order that we can better understand the formation of the vows containing these special terms. It is worth noting that while analysing the problem regarding vows, other characteristics mentioned in my previous papers should be considered together. The purpose of this paper is to focus on the formation of the vows 5-7 in the *Dà āmituó jīng* on the basis of terminology.

2. The bodhisattva thought in the vows of the *Dà āmituó jīng* (the 7th vow)

Abiding by the precepts is an important item of the Six Perfections. One of the typical features of the *Dà āmituó jīng* is that the ascetic precepts have been stressed as a prerequisite for rebirth in Amitābha's Land, but somehow this important characteristic unexpectedly disappeared in all versions of the Later Recension. In the *Dà āmituó jīng*, the character 戒 (skt. *śīla*) appears twenty-eight times;⁽⁵⁾ by contrast, in the *Wuliàng shòu jīng* (T365, *siglum*: 無量) it appears only eight times, but five of these instances are copies from the *Dà āmituó jīng*.⁽⁶⁾ In the Sanskrit version, however, the corresponding term, *śīla*, only appears three times. The most significant vows related to rebirth in Amitābha's Land are the 5-7⁽⁷⁾ vows containing the special terms mentioned above.

Before proceeding further, I would like to draw your attention to a problem; namely, the length of the vows in the *Dà āmituó jīng*. Among all versions of the Larger *Sukhāvatīvyūha*, the length of the vows in the *Dà āmituó jīng* is always longer than their counterparts in other versions. What I will discuss below, the 7th vow of this version, is a vivid example illustrating this fact.

【大阿】第七願：使某作佛時，令八方，上下無央數佛國，（1）諸天人民，若善男子，善女人，有作菩薩道，奉行六波羅蜜經；（2）若作沙門，不毀經戒，斷愛欲，齋戒清淨；一心念欲生我國，晝夜不斷絕。若其人壽欲終時，我即與諸菩薩，阿羅漢，共飛行迎之，即來生我國；則作阿惟越致菩薩，智慧勇猛。得是願乃作佛，不得是願終不作佛。⁽⁸⁾

(T12, p.301b27-c05; 120 characters)

This may tentatively be translated as follows:

The Seventh Vow: when I attain Buddhahood, (1) if good men or good women in the immeasurable Buddha-lands of eight quarters, as well as above and below, who cultivate the bodhisattva path to perfection by pursuing the Six Perfections; and (2) if Buddhist priests who

strictly adhere to Buddhist precepts - discarding sexual desire and strictly adhering to ascetic precepts – wholeheartedly aspire to be reborn in my land constantly day and night, and if, when they approach the moment of their death, I do not let them see me surrounded by a multitude of bodhisattvas and arhats, and they are not reborn in my land, and do not instantly reach the stage of Non-retrogression and unsurpassed wisdom, may I not attain Buddhahood.

Its counterpart in the *Píngděng jué jīng* is the 18th vow as follows:

【清淨】十八，我作佛時，諸佛國人民有作菩薩道者，常念我淨潔心，⁽⁹⁾ 壽終時，我與不可計比丘眾飛行迎之，共在前立，即還生我國作阿惟越致；不爾者，我不作佛。

(T12, p.281c02-05; 59 characters)

This may tentatively be translated as follows:

The Eighteenth Vow: If, when I attain Buddhahood, people in other Buddha-lands, who cultivate the bodhisattva path to perfection, and constantly contemplate my pure mind, at their death, I let them see me surrounded by a multitude of monks, they attain birth in my land, and instantly reach the stage of Non-retrogression, unsurpassed wisdom, may I not attain Buddhahood.

In light of the comparison above, by contrast with the parallel vows of the other versions, it is easy to see that the 7th vow of the *Dà āmítuó jīng* has at least two characteristics: (i) the physical length of these vows is twice as long as their counterparts in other versions; and (ii) only this vow has two subjects. In all versions of the Larger *Sukhāvatīvyūha*, only the 7th vow of the *Dà āmítuó jīng* has two subjects as one of its typical crucial features, but this has not attracted the attention of scholars. The corresponding relationships in these two points are illustrated as follows.

Table 2

Versions	Subjects	Prerequisite
大阿7 th Vow (120 characters)	1. 諸天人民，善男子，善女人 (a general subject including lay Buddhists and sanghas)	<u>作菩薩道，奉行六波羅蜜經</u>
	2. 若作沙門（出家）	<u>不毀經戒，斷愛欲，齋戒清淨</u>
	一心念欲生我國， <u>晝夜不斷絕</u>	
平等18 th vow (59 characters)	佛國人民	有 <u>作菩薩道者</u> 常念我淨潔心

無量19 th vow (45 characters)	十方眾生	發菩提心修諸功德，至心發願 欲生我國
如來19 th vow (58 characters)	他刹土諸眾生	發菩提心及於我所起清淨念
莊嚴14 th vow (63 characters)	十方一切眾生	聞吾名號發菩提心種諸善根，
Skt. 18 th vow	<i>sattvā anyeṣu lokadhātu</i>	<u><i>anuttarāyām</i></u> <u><i>samyakasambodhau cittam</i></u> <u><i>utpādyā mama nāmadheyaṃ</i></u> <u><i>śrutvā prasannacittā mām</i></u> <u><i>anusmareyus</i></u>

Regarding the physical length of the vows of the *Dà āmituó jīng*, what we are discussing in this paper (5-7 vows) are not only the longest ones in the *Dà āmituó jīng*, but in nearly all of the versions of the Larger *Sukhāvatīvyūha*. For example, there are nine vows with lengths of more than 70 characters in the *Dà āmituó jīng* and three of them exceed 100 characters (the 5th vow consists of 99 characters, and the 6th vow is 106 characters). On the contrary, neither does one exceed 65 characters in the *Píngděngjué jīng*. Meanwhile, these three vows are the most significant in the *Dà āmituó jīng* in that they address how to be reborn in Amitābha's Land. However, there is something of a paradox in the corresponding relationship with other versions, by contrast with their importance in meaning, in that 5-6 vows have neither a parallel vow in any of the other versions and even in the 7th vow some items are unique (such as 菩薩道, 不毀經戒, 斷愛欲, 齋戒清淨 etc., which are those special terms indicated in table 1 above) and do not appear in later versions, especially in the Sanskrit version. This physical structure suggests that these three vows probably do not represent the earliest form of the Indian text, but were purposely created by the Chinese translator of the *Dà āmituó jīng*.

One crucial difference between the vows illustrated in the above table is the subject, with the 7th vow of the *Dà āmituó jīng* having two subjects, which is a unique feature in all versions of the *Sukhāvatīvyūha*. The two subjects are: (i) a general subject (good men or good women) 諸天人民, 若善男子, 善女人; and (ii) sangha 沙門 (Skt. *Śramaṇa*). Although it is commonly believed that this vow addresses the sangha, as a matter of fact, it appears that scholars have overlooked the existence of the first subject 諸天人民, 若善男子, 善女人, which is a general subject including lay Buddhists and sanghas. Considering the fact that: (1) 諸天人民 is equivalent of “*sattvā anyeṣu lokadhātu*” in the 19th vow of the Sanskrit version; and (2) the lines following the first subject – 作菩薩道, 奉行六波羅蜜經 – are the crucial feature I discussed in my recent paper.⁽¹⁰⁾ Accordingly, the subject of sangha in the 7th vow should be one of the creations of the translator.

The greatest difference in meaning between each vow in the above table is how to be reborn in the

Pure Land, either by 作菩薩道 appearing in the 7th vow of the *Dà āmítuó jīng* and the 18th vow of the *Píngděngjué jīng*, or 發菩提心 in their counterparts in the remaining versions, especially in the Sanskrit version. The words 作菩薩道 appear to derive from the original Indian text of the *Dà āmítuó jīng* in that these words also appear in the 18th vow of the *Píngděngjué jīng*. However, considering this issue together with the differences between the Dharmākara story in the *Dà āmítuó jīng* and the one in the *Píngděngjué jīng*, we can almost confirm that the words 作菩薩道 appearing in the 18th vow of the *Píngděngjué jīng* are quite possibly the ones following its counterpart, the 7th vow in the *Dà āmítuó jīng*.⁽¹¹⁾ Accordingly, there is no evidence to verify that the doctrine of 作菩薩道 is a translation from the original Indian text of the *Dà āmítuó jīng*. By contrast, we have much evidence indicating that the thought of cultivation of bodhisattva thought to perfection has been purposely highlighted in diverse forms by the Chinese translator of the *Dà āmítuó jīng*. Also, 六波羅蜜經 does not mean an unknown sutra about the Six Perfections, but rather the dharma of the Six Perfections, which is the right explanation of the cultivation of the bodhisattva path to perfection.⁽¹²⁾

In the 7th vow of the *Dà āmítuó jīng*, the character 戒 is repeatedly highlighted by the terms 經戒, 斷愛欲, 齋戒清淨. It is hard to consider that the term 經戒 indicates the precepts for the sangha, but rather the precepts for lay Buddhists in that this term also appears in the fifth vow of this version whose subject is all sentient beings. Undoubtedly, therefore the translator of the *Dà āmítuó jīng* did not purposely use this term to highlight the precepts of the sangha. Additionally, these two terms do not have a Sanskrit equivalent in the parallel vows in the extant Sanskrit version. Moreover, the term 齋戒清淨 appears 17 times in the *Dà āmítuó jīng* and almost all of the appearances are used in association with the words 斷愛欲 “discarding lust”, and some of the contexts containing the term 齋戒清淨 are in the paragraphs on the “Five-Evils”. Furthermore, if one tries to delete the words 有作菩薩道, 奉行六波羅蜜經。若作沙門, 不毀經戒, 斷愛欲, 齋戒清淨……晝夜不斷絕…與諸菩薩, 阿羅漢……則作阿惟越致菩薩, 智慧勇猛 (illustrating the cultivation of the bodhisattva path to perfection in detail 作菩薩道 highlighted in the Dharmākara story of this version discussed in my recent paper) from the 7th vow above, the remaining words are almost the same as the parallel vows in the extant Sanskrit version and the *Wúliàngshòu jīng*.

3. The 6th vow of the *Dà āmítuó jīng*

The sixth vow of the *Dà āmítuó jīng* focuses on the middle grade of being reborn in Amitābha's Pure Land with 108 characters. This vow does not have a counterpart in any of the other versions, even in the *Píngděngjué jīng*, whose translation period is very close to that of the *Dà āmítuó jīng*.⁽¹³⁾

【大阿】第六願：使某作佛時，令八方，上下無央數佛國，諸天人民，若善男子，善女人，

欲來生我國，用我故益作善：（1）若分檀布施，（2）遶塔燒香，（3）散花然燈，（4）懸雜繒綵，（5）飯食沙門，（6）起塔作寺，（7）斷愛欲，（齋戒清淨一心念我晝夜一日不斷絕皆令）來生我國作菩薩。得是願乃作佛，不得是願終不作佛。（T12, p.301b21-26）

This may tentatively be translated as follows:

The Sixth Vow: When I attain Buddhahood, if good men or good women among the people of the immeasurable Buddha-lands of eight quarters, as well as above and below, who desire to be reborn in my Land, and do (the following) good deeds because of my (virtue): (1) cultivate alms-giving and donations; (2) worship a stupa by circumambulating it and burning incense; (3) worship Buddhas by spreading flowers and lighting candles; (4) hang silk fabrics to ornament Buddhist temples; (5) offer food to the sangha; (6) build stupas and temples; and (7) discard lust, or keep ascetic precepts for a day and a night, they will all be reborn in my Land as a bodhisattva. If I cannot attain this vow, may I not attain Buddhahood.

As mentioned above, this vow is labeled as 作善斷欲願生 in FUJITA's research. The content consists of two kinds of cultivation in doing good deeds: (i) (1-6) is about doing good deeds by making donations, one of the Six Perfections, to Buddhist temples and sanghas; and (ii) (7) is about laymen's aspiration for rebirth through abiding by ascetic precepts for one day and night. It is worth noting that a parallel of this vow does not exist in the *Píngděngjué jīng*. Nevertheless, the fulfillment of this vow (i.e., rebirth in the middle grade) in this version is equivalent to the one found in the *Dà āmituó jīng*.⁽¹⁴⁾ According to HIRAKAWA,⁽¹⁵⁾ this characteristic is one of the typical features of early Mahāyāna derived from the original Indian text of the *Dà āmituó jīng*, something commonly accepted in the field. It is tempting to agree with HIRAKAWA's suggestion. After all, this is the earliest version of the Larger *Sukhāvaṣṭyūha*. However, if this vow is simply the creation of the Chinese translator of the *Dà āmituó jīng*, there should not be extant an Indian text that includes the 6th vow of the present version of the *Dà āmituó jīng*. Moreover, it looks like some significant points have been overlooked as follows.

Firstly, the following 17 characters following the words 斷愛欲 (that is: 齋戒清淨一心念我晝夜一日不斷絕皆令 “constantly abiding by ascetic precepts for a day and a night”) do not appear in the Taishō canon's version. According to my recent survey, these characters exist in almost all versions of the Tripiṭaka including Japanese manuscripts preserved in *Kongo-ji* 金剛寺.⁽¹⁶⁾ Moreover, these characters repeatedly appear in the 7th vow discussed above, and the importance of “discarding the lust desire” is highlighted abounding in the *Dà āmituó jīng*. Accordingly, these characters should be the work of the Chinese translator of the *Dà āmituó jīng*. I would like to draw your attention to the

following three points: (i) the term *zāijiè* 齋戒⁽¹⁷⁾ repeatedly appears 11 times in the *Dà āmítuó jīng*, some examples are included in the paragraphs on the “Five-Evils” which are commonly believed to have been created by the Chinese translator. (ii) The term 晝夜一日 (a day and a night) also helps to establish that these words are derived from the translator’s own notion. As I discussed in my recent paper, similar short lines also appear in the paragraphs on the “Five-Evils.”⁽¹⁸⁾

Secondly, as mentioned in table 1 above, the terms *zuòshàn* 作善 and *bùshī* 布施 are special terms of the *Dà āmítuó jīng* having the six characteristics discussed above, especially as they repeatedly appear in the paragraphs on the “Five-Evils.” Similarly, the sixth vow of the *Dà āmítuó jīng* is also one created by the Chinese translator.

4. The 5th vow of the *Dà āmítuó jīng*

The 5th vow of the *Dà āmítuó jīng* (悔過作善願生) focuses on the lower grade of being reborn in Amitābha’s Pure Land with 99 characters.

【大阿】第五願：使某作佛時，令八方，上下諸無央數天人民，及蜎飛蠕動之類，若前世作惡，聞我名字，欲來生我國者，即便反政自悔過，為道作善，便持經戒，願欲生我國不斷絕。壽終皆令不復泥犁，禽獸，薜荔，即生我國，在心所願。得是願乃作佛，不得是願終不作佛。

(T12, p.301b14–20)

This may tentatively be translated as follows:

The Fifth Vow: When I attain Buddhahood, if people and the beings that flit and wriggle in the immeasurable Buddha-lands of the eight quarters, as well as above and below, who did evil in previous lives, hear my name and aspire to be reborn in my land, instantly correct their actions and confess their mistakes, cultivate Buddha-dharma and do good deeds, and, adhering to the Buddhist precepts, constantly aspire to be reborn in my land, will not be reborn into the realm of hell, birds and beasts, but instantly be reborn in my land in accordance with their aspiration when they die. If I do not fulfill this vow, may I not attain Buddhahood.

The equivalent of this vow is the 19th vow in the *Píngděngjué jīng*, and the 20th vow in the *Wuliang shou jing* etc.⁽¹⁹⁾ The main difference is that the equivalent of the words 前世爲惡，悔過，為道作善，持經戒 “*did evil deeds in their previous lives, confess their mistakes, cultivate Buddha-dharma and do good deeds, adhere to the Buddhist precepts*”, which appear in the 5th vow of the *Dà āmítuó jīng* and the 19th vow of the *Píngděngjué jīng* do not appear in the parallel passages of all versions of the Later

Recension. These words are related to the origin of the 惡人往生 doctrine advocated by Shinran 親鸞 (1173–1262), founder of the Japanese *Jōdo Shinshū* school. The corresponding relationship between the 5th vow of the *Dà āmítuó jīng* and its equivalent in the other versions is illustrated below.

Table 3

	Subjects	Prerequisites	Results
大阿 (5 vows)	八方，上下諸無央數天人民，及蜎飛蠕動之類，若前世作惡	(i)聞我名字，欲來生我國者， (ii)反政自悔過，為道作善，便持經戒， (iii)願欲生我國不斷絕	壽終皆令不復泥犁，禽獸，薜荔，即生我國
平等 (19 vow)	他方佛國人民前世為惡	(i)聞我名字及正為道， (ii)欲來生我國	壽終皆令不復更三惡道，則生我國
無量 (20 vow)	十方眾生	聞我名號，係念我國，殖諸德本，聞至心迴向欲生我國，	不果遂者不取正覺
如來 (20 vow)	所有眾生	聞說我名以己善根迴向極樂。	若不生者，不取菩提

There are several special terms that are able to assist in determining the formation of this vow. They are: 前世 (今世，後世)，作惡⇔作善，悔過 (悔)，為道 (奉道，道 【190 times】). When one surveys these terms, only one possibility comes to mind, namely, that these special words in the 5th vow of the *Dà āmítuó jīng* are compiled by the Chinese translator based on his own notions. A comparative table on 5-7 vows is illustrated in table 4 below.

Table 4

	The 5 th vow (lower grade)	The 6 th vow (middle grade)	The 7 th vow (higher grade)
Subjects	八方，上下諸無央數天人民，及蜎飛蠕動之類，若前世作惡	八方，上下無央數佛國，諸天人民	i 諸天人民，若善男子，善女人， ii 若作沙門
Prerequisites	i 聞我名字，欲來生我國者， ii 即便反政自悔過，為道作善， iii 便持經戒， iv 願欲生我國不斷絕	i 作善 (1)–(6)， ii 斷愛欲，齋戒清淨， iii 一心念我晝夜一日不斷絕	i 有作菩薩道，奉行六波羅蜜經； ii 不毀經戒，斷愛欲，齋戒清淨， iii 一心念欲生我國，晝夜不斷絕。

Results	壽終皆令不復泥犁，禽獸， 薜荔，即生我國	來生我國作菩薩	我即與諸菩薩，阿羅漢， 共飛行迎之，即來生我 國；則作阿惟越致菩薩， 智慧勇猛。
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Conclusion

The following conclusions can be reached based on the above investigation:

Firstly, the 5-7th vows of the *Dà āmítuó jīng* are arranged from the lower grade of being reborn to the higher grade. This is not the original form of the Indian text of the *Dà āmítuó jīng* but rather a significant revision by the Chinese translator of this version. The intention of the translator is to highlight the importance of cultivating in doing good deeds (the bodhisattva path) to perfection in this life. The 5th vow is purposely compiled with the words 作惡，持戒，悔過，爲道. Its original form should be quite similar to the 19th vow of the Sanskrit version.

Secondly, the 6th vow of the *Dà āmítuó jīng* does not exist in the original Indian manuscript of the *Dà āmítuó jīng*. It is simply the creation of the translator.

Thirdly, it is hard to believe that the 7th vow of the *Dà āmítuó jīng* represents the original form of its Indian text. Instead, it represents a significant revision by its Chinese translator. The intention of the translator can be read from the underlined words above (which are different from the counterpart of this vow in other versions), i.e., to highlight the importance of the cultivation of the bodhisattva path to perfection, 作菩薩道. Although two subjects appear in the 7th vow, it is hard to accept that this vow only reflects the desire of the members of the sangha for rebirth in the Pure Land as scholars have commonly believed. The first subject is equivalent to its counterpart in the 18th vow of the Sanskrit version. Therefore, it should be derived from its original Indian text. The second subject, sangha, is a creation of the Chinese translator. The original form of this vow should be quite similar to the 18th vow of the extant Sanskrit version.

Finally, owing to space constraints, (1) the fulfillment connected with these three vows and (2) the 18th and 22th vows related to bodhisattva thought, and (3) the connection of the precepts in the *Dà āmítuó jīng* with the *Guān wúliàngshòu fó jīng* 觀無量壽佛經, cannot be considered here although I hope to do so in a subsequent paper.

Endo note

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assistance. Remaining errors are, of course, my responsibility.

- (1) Regarding (i) the paragraphs on the “Five-Evils”, see XIAO 2012a and 2014, pp.58–59; and (ii) the formation of the Dharmākara story in the *Dà āmituó jīng*, see XIAO 2012b and 2015. These two questions are directly related to determining the original form of the *Dà āmituó jīng*.
- (2) As highlighted repeatedly in my previous papers, for convenience, I would like to follow the previous view of the scholars in this paper. The two earliest versions (the *Dà āmituó jīng* and the *Píngděngjué jīng* 平等覺經: T361, *siglum*: 清淨), which include the twenty-four vows, belong to the Early Recension while the remaining versions belong to the Later Recension. By no means do the original texts of the two versions of the Early Recension also have twenty-four vows as we find in the present form, as they appear to be revised by their Chinese translators.
- (3) In addition to these terms, some special terms have been discussed by scholars. For example: *zìrán* 自然 “nature”, a typical Taoist term repeatedly appearing in the *Dà āmituó jīng*, cf. SUEKI 1980; MORI 1986, pp.195–218.
- (4) The character 惡 “evil”, the antonym of the character 善 “good”, appears over 100 times, some of them are used as the term 善惡 appearing 14 times in the *Dà āmituó jīng*. A discussion in detail see XIAO 2016c.
- (5) In the *Píngděng jué jīng*, although almost all of the contexts follow their counterparts in the *Dà āmituó jīng*, the character 戒 disappeared from the vows in this version.
- (6) In the *Rúláihui* (T310.5, *siglum* 如來), another Chinese version which also contains 48 vows, this character is seldom seen, appearing only four times in that version.
- (7) According to FUJITA, the 5th vow’s title is labeled as 悔過作善願生, the 6th vow is labeled as 作善斷欲願生; the 7th vow is labeled as 作菩薩道願生 (see FUJITA 1970, pp.382–384).
- (8) The parallel vow in the remaining versions is as follows: (1) its counterpart in the Sanskrit version is the 18th vow as follows: “*sacen me bhagavan bodhiprāptasya ye sattvā anyeṣu lokadhātusv anuttarāyām samyakasaṃbodhau cittam utpādyā mama nāmadheyam śrutvā prasannacittā mām anusmareyus teṣāṃ ced ahaṃ maraṇakālasamaye pratyupasthite bhikṣusaṃghaparivṛtaḥ puraskṛto na puratas tiṣṭheyam yad idaṃ cittāvikṣepatāyai mā tāvad ahaṃ anuttarāṃ samyakasaṃbodhim abhisambudhyeyam* |18 | (FUJITA 2011, pp.17–18. An English translation cf. GÓMEZ 1996, p. 71). (2) The parallel vow in the *Wúliàng shòu jīng* is the 19th vow, it reads: 【無量】設我得佛，十方眾生發菩提心修諸功德，至心發願欲生我國，臨壽終時，假令不與大眾圍遶現其人前者，不取正覺。(T12, p.268a29–b01, 45 characters, an English translation cf. INAGAKI 1995, p.34). (3) The parallel vow in the *Rulai hui* is the 19th vow, it reads: 【如來】若我成佛。於他剎土有諸眾生發菩提心。及於我所起清淨念。復以善根迴向願生極樂。彼人臨命終時。我與諸比丘眾。現其人前。若不爾者。不取正覺。(T11, p.93c26–29; 58 characters). And (4) The parallel vow in the *Wúliàngshòu zhuāngyán jīng* (T363, hereafter *zhuāngyán jīng*, or *siglum*: 莊嚴) is the 14th vow, it reads: 世尊！我得菩提成正覺已，所有十方無量無邊，無數世界一切眾生，聞吾名號發菩提心，種諸善根，隨意求生諸佛剎土無不得生；悉皆令得阿耨多羅三藐三菩提。(T12, p.319c15–17, 63 characters)
- (9) Regarding the words 常念我淨潔心, it can be understand in two ways: firstly, it may read: “constantly

contemplate on my pure mind”; secondly, it may read: “constantly wholeheartedly contemplate on (my land). I would like to accept the first one in that Amitābha’s name is changed from 阿彌陀 in the *Dà āmítuó jīng* to *Wúliàng qīngjìng* 無量清淨 “measureless purity” in the *Píngděngjué jīng*, and 我淨潔心 is equivalent with *Wúliàng qīngjìng*. Regarding why Amitābha’s name has been changed to *Wúliàng qīngjìng*, see XIAO 2012a; 2016c. Moreover, the term *jìngjié* 淨潔 “pure” appears 8 times in the *Dà āmítuó jīng*, especially some contexts appear in the paragraph on the “Five-Evils”. Four of them have been followed in the *Píngděngjué jīng*. A different suggestion on the character 念, see FUJITA 1970, pp. 545-546.

- (10) See XIAO 2015. A discussion regarding 善男子、善女人 in detail see XIAO 2016c.
- (11) Two facts support this thesis. Firstly, 作菩薩道 repeatedly highlighted in the Dharmākara story of the *Dà āmítuó jīng* has been revised to *fā púsà yì* 發菩薩意 (equivalent with 發菩提心 “*anuttarāyāṃ samyaksaṃbodhau*” see table above) in the Dharmākara story of the *Píngděngjué jīng*. Secondly, the sentence following the *Tanbutsu-ge* of the *Píngděngjué jīng* reads: 發意欲求無上正真道最正覺 (T12, p.280c15), whose counterpart in the extant Sanskrit version is “*anuttarāyāṃ samyaksaṃbodhau cittam utpādayāmi*”.
- (12) See SHIZUTANI 1974, p.57; and KARASHIMA 1999, p.139.
- (13) According to FUJITA, the *Dà āmítuó jīng* was translated by *Zhīqiān* 支謙 in 222/223–228/253 C.E.; and the *Píngděngjué jīng* was translated by *Bóyán* 帛延, (or *Báiyán* 白延) in 258 C.E. (See FUJITA 1970, pp. 35–62). A different suggestion see KAGAWA 1984, pp.7-38.
- (14) The context reads: 【平等】其中輩者，其人願欲往生無量清淨佛國……當持經戒無得虧失，益作分檀布施，常信受佛語，深當作至誠忠信。飯食沙門，而作佛寺，起塔，燒香，散華，然燈，懸雜繒綵如是法者。無所適貪，不當瞋怒，齋戒清淨，慈心精進，斷欲念。欲往生無量清淨佛國一日一夜不斷絕者……其人壽欲盡時，無量清淨佛則化令其人自見無量清淨佛及國土，往生無量清淨佛國者可得智慧勇猛 (T12, p.292a05-16). Cf. the parallel contexts in the *Dà āmítuó jīng* (T12, p.310a15-25). Moreover, the parallel in the *Wuliang shou jing* reads: 【無量】其中輩者，當發無上菩提之心，一向專念無量壽佛。多少修善，奉持齋戒，起立塔像，飯食沙門，懸繒然燈，散華燒香，以此迴向願生彼國……功德智慧次如上輩者也 (T12, p. 272b24-c3).
- (15) See HIRAKAWA 1969, pp. 781–788; and FUJITA 1970, pp. 250–252.
- (16) See XIAO 2011, pp.10–16.
- (17) Instead of “eight precepts” suggested by scholars, I regard this term as meaning “discarding lust desires”. Of course, this idea does not exist in the original text of the *Dà āmítuó jīng*.
- (18) It reads: 【大阿】若曹於是益作諸善，布恩施德，能不犯道禁忌，忍辱，精進，一心智慧，展轉復相教化作善為德。如是經法，慈心專一，齋戒清淨一日一夜者，勝於在阿彌陀佛國作善百歲 (T12, p. 315c14-18). This may be tentatively translated as follows: “If you cultivate roots of virtue, are benevolent, give generously, abstain from breaking the precepts, are patient and diligent, practise meditation and wisdom, encourage people to do virtuous deeds, strictly observe the precepts of abstinence with a benevolent and concentrated mind, even for a day and a night, the merit acquired will surpass that of cultivating good in Amitābha’s Land for a hundred year”.

- (19) The corresponding relationship of this vow see ŌTA 2005, pp.54–55. The 19th vow of the *Pīngděngjié jīng* reads: 【清淨】十九，我作佛時，他方佛國人民前世為惡，聞我名字及正為道欲來生我國，壽終皆令不復更三惡道，則生我國在心所願；不爾者，我不作佛 (T12, p.281c06-09). The 20 vow of the *Wúliàngshòu jīng* reads: 【無量】設我得佛，十方眾生聞我名號，係念我國，殖諸德本，至心迴向欲生我國，不果遂者，不取正覺 (T12, p.268c03-05).

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